THE INQUIRER

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ORGAN OF UNITARIAN CHRISTIANITY AND FREE RELIGIOUS FELLOWSHIP

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SIGNS OF THE TIMES?

THE *New Statesman*, with reputed tendencies towards rationalism, is offering prizes for essays on "Faith and Reason." The manner in which these are offered is interesting.

> "To-day, we are told," says the journal, "there is a religious revival. Not only do vast crowds flock to hear Billy Graham, even in academic Oxford, but, far more significant, even in rationalist circles there is a renewed interest in personal religion. There are notable accessions to the Roman and other churches amongst leading artists and men and women of letters. . . . Are we witnessing the beginning, as some say, of a serious Christian revival?"

Evidently the *New Statesman* thinks something is happening. But what is happening?

What is Christian?

An advertisement in the Catholic *Tablet* reads as follows:

> "Marian Year. . . . Vigil of the Immaculate Conception, 6.30 p.m. Crowning of Our Lady's Statue by His Eminence Cardinal Griffin followed by Pontifical Benediction. All-night Adoration before the Blessed Sacrament (8 p.m.)."

What is similar between this kind of religion, to which presumably the artists and men and women of letters have been converted, and that of Billy Graham and his cowboy at Harringay. And no invidious comparison is intended. To call both religion and then tap the word Christian on to it seems to suggest that the *New Statesman* is muddled and is muddling other people. Indeed it seems to suggest that the notion rationalism has of religion is on about the same level as the conventions rejected by the deepest intuitions of the higher religions. And that is what some people have thought of rationalism for a long time.

The Muddle

No one wishes to bring the heavy thumb of criticism on the religious practices of other people, but evidently the "Crowning of Our Lady's Statue" is regarded as Christian. If it is then this is only an illustration of the muddle. Early Christianity, that nearest to the life of Jesus, knew nothing whatever of the Virgin Mary. The earliest documents of all, Paul's letters never mention her, and neither is there room for her, even by implication in his thought. The next earliest document, the Gospel of Mark, only mentions the mother of Jesus in the scene where she tries to persuade him to leave his disciples and come home. She thought him "beside himself," which some translators regard as meaning a little mad. As to what happened to her after the death of Jesus there is not the slightest record anywhere.

And poor Billy Graham comes into all this in a very awkward manner. Apparently he is a fundamentalist. To him the word of the Bible is the word of God—in the sense he regards the Bible. He probably does not believe in the worship of the Virgin Mary. Obviously the Bible has slipped up somewhere in Billy Graham's sense. It tells him not to worship the Virgin Mary, and presumably Cardinal Griffin, say, believes that somewhere it tells him to do so. Both cannot be right. It is harsh that the word of God, in the sense that both these Christians regard it, should be so confusing. Presented in this manner it is as likely to break the faith of some as to restore it. In other words to say "stop thinking" in religion may not be religion at all in the way religion has lifted mankind out of the primitive past. And it may be a painful sign of the times that the *New Statesman*, by implication, is falling for this sort of thing.

The Stain

The matter can be pushed a little further. The stain that rests upon the religion that our contemporary seems to have in mind is not generally known.

The following is only an illustration taken from many of its kind.

There is a Biblical problem known as the Synoptic problem. It concerns the priority of the Gospels. Which was written or compiled first? Much depends for traditional Christianity upon the reply to this question. It concerns among other things, the worship of the Virgin Mary and Billy Graham's fundamentalism.

All Protestant scholars, with no known exception, says that Mark was compiled first. And about this one of the most eminent among them writes as follows:

> "How anyone . . . can retain the slightest doubt of the original and primitive character of Mark I am unable to comprehend. But since there are from time to time, ingenious persons who rush into print with their theories to the contrary, I can only suppose . . . that—like some of the highly cultivated people who think Bacon wrote Shakespeare, or that the British are the Lost Ten Tribes—they have eccentric views of what constitutes evidence."

Recently there has been published a new Catholic Commentary on the Bible. It has been presented to the public with every claim of exact scholarship, and no one can possibly doubt the integrity of those who make the claim. Yet this Commentary with a most elaborate display of scholarship, denies what Protestant and inde-

pendent scholars say about the Synoptic problem. The Commentary claims that Matthew was the first Gospel to be written and not Mark. As far as we know every Catholic scholar would agree.

Traditional Religion

Now here is a matter that one would think could easily be settled by scholarship. It only requires the sifting of evidence. But with painful significance all Catholic scholars say one thing and all Protestant and independent scholars quite the opposite. And this is only one illustration from many of its kind. We agree with every word of the previous quotation, and there are certain evident reasons of freedom why Protestant and secular scholars should be nearer the truth on such a matter than Catholic. But that is not the point. The brutal point is that traditional religion, on one side or the other, forces a man, on one side or the other, to say what most obviously cannot be true. It surely cannot be scholarship, and all the integrity that should go with that, that lines up all Protestant scholars on one side and all Catholic scholars on the other.

This illustration would make it appear that one cannot be religious without metaphorically blowing one's brains out, or using the word integrity in such a manner that brings only contempt from those whose life must be dedicated to its true meaning. Ultimate religion does not demand that legend should be muddled up with fact. (And legend when it is separated from fact, and regarded for what it really is can be of immense strength in religion.) And ultimate religion does not mean the sacrifice of reason. The kind of revival that some people are talking about now may be much nearer to spiritual defeatism than spiritual strength. In our time real religion is being sought in quarters not very much in the public eye, and not mentioned in the *New Statesman*.

Mr. PRIESTLEY AND THE "GENTLE ANARCHISTS"

(Continued)

I WONDER how many Unitarians heard two talks delivered recently in the B.B.C. Home Service, by Mr. J. B. Priestley? The common title of the talks was "The Gentle Anarchists," and in them Mr. Priestley was concerned with what he regarded as a deplorable tendency of our time. He was intent to prove that many of the freedoms for which our forefathers fought so valiantly are disappearing; Man is becoming (in all countries, under all types of Government and under all political parties) more and more servant of the State, instead of the State becoming the servant of Man. Mr. Priestley's example, to prove all this, was the existence of passports and visas, so that nowadays anyone who wants to travel outside fairly narrow limits can do so only if accompanied by the appropriate pieces of paper, stamped by appropriate officials with the appropriate rubber stamps. Maybe a better example would be military conscription, since (in Great Britain, at any rate) it would have been unthinkable twenty years ago that the vast majority of our young men should be compelled to waste their time (it cannot be denied that the time is mostly wasted) for two years, in learning how to fight a war that may never come.

It is all, according to Mr. Priestley, derived from the desire for power. "The conferences," he says, "discussing peaceful settlements are ringed about by experts busily engaged in the old struggle for power, like a fire brigade surrounded by fellows spraying petrol."

Yet (again according to Mr. Priestley, though we should not, I think, dispute this) the ordinary man and woman in all countries is much the same. If we could meet our fellow-citizens in the U.S.A. or the U.S.S.R., we should find that they are not very different from us. People everywhere, indeed, may well be sick of being ordered about by political and military leaders.

But can the Western democracies offer freedom? That is the problem that Mr. Priestley and his "gentle anarchists," who dislike being pushed around, do not really face. The fact that the powers in all countries—in democratic Britain as much as in Franco Spain or Communist Russia—are now able to use forms of mass culture, in the Press, the cinema, radio and television, shows that those of us who rebel against mass indoctrination will tend to become a smaller and smaller minority.

Mr. Priestley, indeed, warned his listeners against a danger—that is what made his talks important; but he did not formulate any comprehensive scheme by which that danger could be faced and fought.

The two talks which I am discussing dealt with many issues—radio and television, the Press, the cinema, big business, politics, the bureaucracy; but there was one thing omitted in Mr. Priestley's rapid tour of our civilization—religion. The one institution, an old institution which is also a young institution, not mentioned, was the Church.

Can it, indeed, be accidental that the period in which, as we must all admit, those undesirable things outlined by Mr. Priestley have been taking place, is also the period in which the force of religion has been declining, the churches losing their power? Instead of hearing of the individual truths of religion, presented to him in an individual way, in the church of his choice, the "man in the street" now goes on a Sunday to the cinema, and watches scenes being simultaneously watched by millions all over the world. A mass-culture is replacing an individual culture, and the first casualty in that change is religion.

The church, then, could provide a centre around which man's life can revolve, it could provide a place where men and women would feel themselves free, independent human beings. Mr. Priestley defined the danger of our day as being a threat to personality. But religious people usually regard this world as a school for the development of personality. That is why free churches are so important and so valuable. To keep them alive has been hard work in the past, it is hard work in the present, it will continue to be hard work in the future as far as we can foresee it. But if the only alternative to that hard work is a loss of the very sense of our moral and cultural and religious freedom—well, then, hard work it will have to be.

COMMENT

Old Age Pensions and their Conditions

The good news that old age pensioners have received of an increase in pension rates, is the result of a logical attitude to the changing value of the pound. The existing rate of 40s. a week for single persons, for example, was no longer worth what it was when it was first allowed, and the increase is a belated attempt to relate the amount of the pension to the amount that the pound will buy to-day. It is unfortunate that nothing can be done to remedy the difficulties in which the holders of private pensions find themselves, for the same reason. It may be, of course, that as a result of a wide inquiry on the whole subject of pensions, welfare and private, a more satisfactory arrangement can be made, but so far the prospect of improvement seems very distant.

The very difficult and artificial nature of modern welfare finance of all kinds is underlined by the possibility of a blockade of the China coast if the American prisoners at Peking are not released. One hardly cares to think of the prospect that arises if such steps were taken, Mr. Dulles actually envisaging the creation of a state of war between the United States and the Communist Government of China. A false diplomatic step, an unwise entry into a quarrel on the side of our American ally, with whom in this case we cannot but sympathize, may land us in such financial strain that all our nicely calculated welfare measures may collapse. The invitation of the Government to the opposition to join in defence talks might bring about national unity in thought and action at a time when it was never more needed.

They Hate Us But They Need Us

I read an excellent article the other day dealing with the racial tension in Tunisia. It pointed out the well-known fact that France has worked miracles in the way of improving the health and developing the resources of the country. As a result of the improvements the birth-rate has risen alarmingly, with a corresponding fall in the death-rate. The increase in population has resulted in great unemployment or under-employment, a problem which the French hope to solve, for the time being at any rate by settling 200,000 families on unoccupied lands, which can be made fertile only by the expenditure of considerable sums of money. As there is a chronic yearly deficit in the state accounts of £2,000,000 to £3,000,000, the necessary sums for further development (as well as for making good the current deficits) can come only from France. In such circumstances the nationalist demands for independence seem rather unrealistic, but that does not seem to worry those who are responsible for the current disorders.

Years ago people used to talk about "the white man's burden," but the burden then was as nothing to the burden borne by countries that try to govern awakening peoples that need their help, but hate them for that very fact. Not only money, but also administrators and technicians would be lacking if France withdrew immediately; and yet they would be willing to pay that price for immediate independence. Probably the main reason for the good relations between Britain and the colonies of West Africa is a recognition that Britain's ultimate aim coincides with that of the average nationalist, whereas every thoughtful North African is compelled to realize that the French policy of assimilation is an impossible aim, since it would come to an end the moment the electorate in France itself saw that the North African electors were influencing national politics and policies.

Colonials and British Ignorance

The discussion at present in progress about the experiences of colonials in Britain ought to enlighten British people on the folly of not knowing a little more than they do about the territories that comprise what is called the British Commonwealth and Empire. A broadsheet published by Political and Economic Planning has given a résumé of the reception and treatment of colonials in Britain, and their reactions. I was particularly struck by the ignorance of British people about the colonies, and the fact that colonials resented the stupid questions often asked; for the same fact of British ignorance has often exasperated me.

A cousin of mine was visiting Britain some years ago, and on signing the visitors' book at a British resort, she was amazed when the landlady exclaimed—"You come from New Zealand? But you're not black!" On another occasion, when my mother, who was born in Scotland, in conversation with a fellow-passenger in a train, remarked that she lived in New Zealand, she was met by the surprised exclamation—"But surely, you wouldn't like to be buried out there, would you?" Such instances are both amusing and exasperating. Little seems to be done in some quarters to remedy these defects.

In my town there is an excellent county library, but the most striking thing about its collection of books concerning such a country as New Zealand is its inadequacy. One reads again and again, too, of good books written in the Dominions, but there seems little chance of getting them in the public libraries. And the question keeps on coming up in my mind—how can the British Commonwealth play its proper part in the world, without a general knowledge of the countries and peoples who make it up?

Commentator.

IT OCCURRED TO ME

By Muriel Hilton

IT has been suggested that in preparation for next year's I.R.F.A. conference the branches of the Women's League should study the pamphlets on "Men and Women in Society" published by the Lindsey Press and the S.C.M., and that they should send the salient points of their discussions to W.L. headquarters. This is an excellent idea for corporate thinking and should be of great benefit.

When reading the pamphlet issued by the Lindsey Press, the section on women and society and the care of the aged struck me most forcibly. Women with full-time jobs outside the home have more than enough to do, and so the care that they once bestowed in neighbourly acts of kindness and in keeping an eye on the old folks is no longer possible. This of course means that there is more work for the professional social worker, but these cannot take the place of the person who acts voluntarily out of kindness of heart. The conflicts of divided loyalties and duties must be strong and each has to resolve them for his or herself, or in the case of marriage between themselves. A play on the theme of the conflict of divided duties which ran for a short time in the West End and which was heard recently on the radio was "The Wooden Spoon" by Edmund Morris. It was one of the most powerful and deeply moving plays I have ever heard, in fact listening to it late at night it was a robber of sleep.

In this play we have a couple reaching the forties and the wife, Clara, who has spent all her married life caring for her husband's old father reaching breaking point. She sees her life slipping away without ever having enjoyed it. There is not much money and it is she who has borne the brunt of it for seventeen years. Unless the father goes to a home for the aged she is definitely leaving her husband and home. The other brother who lives a long way off has his own particular excuses for not undertaking part of the responsibility. The husband confronted with his duty to his old father and the threat of his home and marriage breaking up is torn between conflicting loyalties. This is the essence of the play and the drama must have been enacted in many homes. The fact that there is conflict shows how sensitive and how merciless is the human conscience.

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IT is amusing to consider how fashions have altered in film heroines; a reflection on the changed status in women. E. Arnot Robertson reminded us recently in a talk that in the early days of the cinema women were what men made them, and that this idea ruled the evolution of the heroine in the screen's early days, not only physically but spiritually. In the Pearl White serial days, that all-round athletic woman never resisted male dominance by force. She submitted to being placed on railway lines, tied up in sacks, suspended over precipices without any display of physical resistance. Her lot was to wait for the male to rescue her in the nick of time; never did she free herself by her own efforts.

The heroine of to-day is quite different and does not relinquish the sympathy of the audience should she retaliate with what means she has at her disposal, and no doubt if she showed any subservience to the male of the species her popularity would readily diminish. Films in this respect at least are a mirror to the behaviour of men and women in society!

GOD ALL-POWERFUL OR GOD ALL-GOOD

By Douglas G. Bramwell

(Mr. Douglas Bramwell lives in Warwickshire and is keenly interested in the thought of A. N. Whitehead, the philosopher.)

GOD Almighty! An expression used by millions in worship and by millions more as a mere cliche. This common phrase is repeated again and again until now its significance, even in the churches perhaps, is ignored. Together these two words reach down to the very bed-rock of Christian doctrine.

The serious use of "God Almighty" indicates a belief in two things. Firstly that God exists and secondly that he is omnipotent. Who can deny that these are fundamental beliefs of Christianity. All Christians must obviously believe in the first and all orthodox and the vast majority of liberal Christions will also assent to the second.

I have met many persons who, as atheists, deny the existence of God. I have met very few indeed who believe in God's existence but at the same time question His being all powerful. Why is it so rare to hear God's omnipotence challenged? The teaching of the Church has been very effective indeed on this point. To deny God is to be a respectable atheist, but to doubt that He is almighty is to be an "odd sort of chap, what the devil is he on about"?

Nevertheless, the great problem of Christianity; the problem of evil, is bound up with the conception of an omnipotent God. Let me restate that problem as I see it.

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If God is omnipotent then nothing whatsoever can remain outside His control. He is therefore able to create the world exactly as He desires it. But the world contains evil, and therefore if God so desired it, His nature contains evil. Can any Christian accept that?

This argument is of course as old as Christianity itself and the Church has had nearly two thousand years to find an answer to it. Many counter arguments have been devised. Most of them centre around the belief that God granted man a free will to do evil or good, and in this way a man who, of his own free will, chose to do good would be greater in character than if he did good automatically because he had no choice. This answer to the problem of evil has satisfied millions of men and women in the past and still does so.

Yet to me it does not relieve an omnipotent God of responsibility for evil. If God is omnipotent then surely He is capable of creating man with perfect character without the necessity of choice between good and evil. As a supreme example, take the case of God Himself. No Christian, I think, would maintain that God is capable of evil. His nature is wholly good and from this it follows that He can do only good. God then, it appears, has no free will as regards choice between good and evil. Of necessity He does good. In this case, from the previous argument, God's character is not so good as it would be if He had a free choice between good and evil. In fact He is not perfect. To any Christian such conclusions are ridiculous. Yet if God is both perfect and incapable of evil, and further if He is omnipotent, He must by His very nature make a world free of evil and creatures who are incapable of evil.

Arguments such as these eventually become mere hair-splitting and logic-chopping, but despite this they have left me personally, and others I know, with the overwhelming feeling that God cannot be both all powerful and all good. Either He is all-powerful and part evil or wholly good and limited in His actions. That is our dilemma.

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One answer is to turn to faith and remove the difficulties by a simple belief; but I fear that my nature is such that I must reason as deeply as I can and never turn to faith until rational thought can no longer be applied.

What then of the two alternatives above, can either lead us out of the impasse. The first is that God is all-powerful but part evil. This proposition strikes at the very core of every civilized religion, for in every religion the fact of God's goodness is a measure for good and evil on the earth. If God is indifferent to good and evil then morals and ethics have no meaning. And if this is the case there is no point in believing in a God at all for He would serve no purpose either spiritually or philosophically. We are back then to atheism.

The second alternative, the one that I actually wish to discuss, is more promising. It is that God is wholly good but is limited in power.

We can go back to the Greeks, to Plato and Aristotle, to find such a God. For them God was not the creator of the world in the way that Christians normally think of it. God was the principle of order and harmony who imposed that order and that harmony on to an already existing chaos. Without God the universe would be a formless flux of meaningless events. With God the universe is, at least in part, orderly and harmonious. What is orderly in the world is due to God. What is chaotic is due to the original state of flux.

Here then we have a God who is forever endeavouring to improve the condition of the world. What is good in the world comes from Him, for He is wholly good; but He is not responsible for the evil.

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Need we explain where the formless chaos came from? I think not. Christians do not attempt to explain where their God came from and it is unfair to ask them to. In the same way we can say that the orderless chaos and the God who orders it have existed always without origin and will exist always without end. They are the first causes, themselves uncaused.

So our second alternative seems to have led us to a possible solution to the problem of evil. But in doing so we have sacrificed the idea of an all-powerful God. Many people who have been life-long Christians will shrink from this thought. I sympathize with them, for a God who can be called on for help and who has unlimited power is a sure foundation for life. Yet the God of the Greeks can still be an object of religious significance.

Naturally in the exact form that this conception was held by the Greeks, it would ill-fit the modern world. The general principle would have to be adjusted to modern science, modern thought and modern spiritual needs. A brilliant attempt at this has been made by Alfred North Whitehead, and after reading his works, one wonders why this great ancient idea of God creating order out of chaos has been so completely locked out of Christendom for so many centuries.

Whitehead's God remains a spiritual being, with whom spiritual communion is possible, and from whom, by this communion or mysticism spiritual strength may be drawn. He is the source of all ideals, order and beauty, which he imposes on to a formless flux of "creativity." We then find that the purpose of human life is to ever strive to increase the order and beauty in the world and thus participate in the work of God.

Christmas Appeal

SIR,—Christmas is the time when many people think of giving help to others. I should therefore be glad if you will allow me to bring our work once again to the notice of your readers. In these days of the Welfare State, it is often thought that there is no longer any need for a Mission, but the Missionary is often aware of the need for that little extra comfort and cheer, which means so much even in these days.

We should be very glad, therefore, to receive the support of old and new friends to enable our work to go on. Gifts of any kind may be sent to Councillor the Rev. Walter M. Long, 28 Bell Street, London, N.W.1.—Yours,

London. *Walter M. Long.*

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer," 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

Mithraism and Christianity

SIR,—I am sure that if Mr. Taverner looks more closely at Stoicism and Mithraism he will reconsider his assertion that they are the matrix of Christianity. The Stoic elements he finds in the Sermon on the Mount (the idea of providence, etc.) are not particularly Stoic, and can be made to seem so only by expressing them in non-biblical words and omitting other features which would modify the impression. For example, there is no "order of nature" in the Sermon; this indeed might be Stoic if it were there, but instead there are merely moral lessons drawn from nature, which is a different matter. Stoicism has a characteristic vocabulary and cosmic scheme, nothing of which appears in the Sermon. Stoic influence on early Christianity might more profitably be sought in the psychology and cosmology of Paul, who also is said to have quoted from the Stoic poet Aratus. But this would not fit Mr. Taverner's argument.

I know of no evidence that Mithraism had such a focal position in the ancient religious world as Mr. Taverner states, and his account of the Mithraic elements in Pauline theology omits the most characteristic features of Mithraism. To say that the Christian and Mithraic saviours "enact a cosmic sacrifice" and therefore are related is an equivocal use of words, for "enact" in one case means "die" and in the other "kill," Christ's sacrifice on the cross was his own death for man's salvation, whereas Mithras killed the bull in order to create the world, not to save it; what possible likeness can Mr. Taverner see between these two?

I cannot believe that a Mithraist would be so ignorant of his own cult that he would, even for a moment, mistake the Catholic cathedral at Edinburgh for a Mithraic temple. It is we who see vague likenesses and jump to conclusions. The experts on Mithraism and mystery-religions (Cumont, Fraser, Legge, Nock, Halliday and the rest) tell a very different story. Even Sir James Fraser, always ready to find primitive rites and beliefs in Christianity, saw no nearer connection between Christianity and Mithraism than "similar and independent workings of the mind of man." Why should Mr. Taverner claim more?—Yours,

Manchester College, Oxford. *H. L. Short.*

From Margaret Barr

SIR,—I should like to apologise to the Rev. Griffith Sparham for having overlooked him as my nearest Unitarian neighbour. The oversight is the more reprehensible in view of the fact that it was an inspiring address by him at the G.A. about a quarter of a century ago that gave me my first introduction to the Khasi Hills and awoke in me the sense of vocation that brought me here.

May I take this opportunity to thank you for the publicity that has been given in your columns recently both to my work here and also to the willingness of Mr. Bruce Findlow to speak about it in England? I should like to commend his services to all my friends. He spent a full year here and has a very interesting story to tell and I am sure knows how to tell it in a way which all hearers will enjoy. As my own leave is not yet due, and the rapidly developing work would not allow me to take it at present even if it were, it is the more valuable to have so able an ambassador to speak for me.—Yours,

Kharang Rural Centre, Shillong P.O., Assam. *Margaret Barr.*

M.C.O. Broadcast

SIR,—May I support "MR" in his inquiry into the reasons behind the "nondescript" (*sic*) nature of the Broadcast service from Manchester College, Oxford.

When attending I.A.R.F. Conference in Oxford two years ago I had occasion to go into Somerville College to enquire for a friend. There I found myself studying the General Notice Board where among other lists was a comprehensive one of all available religious services of every complexion offered for that particular week-end. My eye sought "Unitarian" thinking to see a general invitation to the International meetings and services at that moment in session—but no—simply the word "None," it being vacation the College was presumably closed. What interested me was that the word Unitarian was there as if a service might have been expected, but if M.C.O. makes a habit of this non-attachment, as one is led to suppose, why should the Somerville Notice Board have mentioned the possibility?

There are undoubtedly people looking out for the things we try to offer who have found such unnecessary barriers very daunting and the explanation of them hair-splitting in the extreme. To our own rank-and-file the position is entirely inexplicable.—Yours,

Kelsall. *Catherine T. Herford.*

A CRITIC'S NOTEBOOK

By E. W. Martin

The first part of Mr. J. R. R. Tolkien's romance "The Lord of the Ring" told how Frodo the Hobbit became the Ring-bearer, moving forward with his servant and companion, Sam, to the land of the enemy. This second volume *The Two Towers* (Allen and Unwin, 21s.) is divided into two parts, recording the death of Boromir and the way in which Aragorn the Ranger and Gimli the Dwarf search for the Ring-bearer.

Frodo and Sam are in a dry bleak land. They pass through marshes and move onwards over the mountains to the city of Mordor. They meet a treacherous guide, Smeador, and Sam is suspicious of him. But Frodo recalls that he cannot use violence towards any creature; and in the country through which they pass there are to be found few travellers, only the servants of the White Tower and the Dark Tower, and the Fellowship of Ring is one that is designed to do battle with darkness. But their guide leads Frodo and Sam into a black hole under the cliff where there is evil, and Frodo is imprisoned by the Enemy.

Sometimes in this progress of pilgrims, this shining Arthurian-like cycle, one feels that the elves and the orcs and the evils ones have a relation to our real world. The spiritual details as they cohere into myth do have some meaning for the careful reader, but Mr. Tolkien, whether moralist or myth-maker, still continues to be creatively exciting. He is as outstanding in his vein of utterance as C. S. Lewis is and as Olaf Stapledon was; and there is the same bending of the will to follow the magic of the inward eye.

In *Language As Gesture* (Allen and Unwin, 25s.) the American literary critic, R. P. Blackmur, has written a number of essays on poetic themes: on some of the shorter poems of Thomas Hardy, on Emily Dickinson, on Yeats, Eliot and Ezra Pound, on D. H. Lawrence and on the nature of the critic's job.

Modern literary criticism in America is lively and adventurous, Mr. Blackmur says, for instance: "Literal knowledge is dead knowledge, and the worst bewilderment—which is only comparative—is better than death." This critic has a rich, discriminating and rewarding mind, and I can cordially recommend his book to readers who want to understand what poetry is.

The title of Maurice Fraigneux's book *Christianity is Revolutionary* (Cassell, 12s. 6d.) indicates the real purpose of this work, which advocates a return to basic Christian principles. He writes of the prophets such as St. Paul, St. Augustine, St. Francis of Assisi, and comes out frankly with his belief that is in opposition to the easy and comfortable bourgeois spirit: "The time has come when the Church must remember that it has no permanent dwelling-place here on earth, and will rise to splendid heights if it rids itself in time from any trace of moribund forms and decides in favour of revolution." Such words need to be spoken, and there will be many anxious to read a volume written by a man who is making a name in Europe as a Catholic writer.

Pain and Other Problems by J. C. Wordsworth (Allen and Unwin, 12s. 6d.) deals satirically with modern philosophies. A disciplined satire is often a most serviceable instrument for the uncovering of truth, and if Mr. Wordsworth is at times obscure, he is seldom facetious, and his comments on the

problem of pain, on perception, relation and time, beauty and the nervous system, and right and wrong in ethics all have an individuality which is the charm of the book.

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NEWS REVIEW

Japan Free Religious Association

(The Secretary of the General Assembly has received the following letter.)

Dear Rev. Kielty,

It is a great pleasure for me to convey to you the following resolution passed unanimously at the Third National Conference of Religious Liberals in Japan held in Tokyo on November 7, 1954.

"Be it resolved that the Third National Conference of Religious Liberals in Japan appreciate very highly messages of congratulation and encouragement which free religious societies abroad were so kind as to send to us and return to them our cordial greetings and best wishes."

More than 100 people attended the Conference. Positive participation of Universalist Church people was a feature. They had never participated before. Hot discussions on the common topic "Universal Religion" was participated in not only by Christians, but by Shintoists and Buddhists and they reached the conclusion that religious liberals are one in aiming at and realizing in different ways the One Universal Religion although they may differ from each other in their religious viewpoints.

Yours very truly,

Shinichiro Imaoka,

Acting Chairman, Japan Free Religious Association.

NEXT WEEK

OUR TWELVE PAGE CHRISTMAS NUMBER

Bradford: Chapel Lane Chapel: The Annual Gift Day was held on Saturday, October 16, and realized the sum of £455 9s. This result was most gratifying as earlier in this year £157 10s. had been raised for organ repairs.

Doncaster: The School returned from the Sheffield District Festival of Arts and Crafts, held at Chesterfield on November 27, carrying the Silver Vase, which is the second highest award for average marks won, and also, carrying the Silver Cup awarded for Scripture. Our Year of Unitarian Advance enjoyed a good send-off when, on November 27, the Annual Sale of Work achieved an all-time record by raising £350 — £50 in excess of the target.

Oxford: Manchester College: The Martineau Club met in the J.C.R. on November 27 to hear the Rev. E. Shirvell Price, M.A., speak on "The Crime of Punishment." Mr. Price, who is a member of the Home Secretary's Advisory Council on the treatment of offenders, said that there were no criminals, only human beings. Crime was the result of bad laws, and criminals exist largely *because* there are prisons. Four-fifths of our prison-inmates should never be in prison, one-fifth—the moral imbeciles who could not respond to any form of treatment—should never be let out.

The uselessness of our legal system lies in the fact that we are brought up to think that we should *respect* the law. Rather we must *obey* the law; very little of it is worthy of our respect. "Justice" is described in awe-inspiring euphemisms and given divine sanction; in effect it is the civilized expression of the primitive desire for vengeance. Yet our legal system prevents any direct redress of a person criminally wronged; all fines go back to the courts and so help to maintain this institution called "Justice."

Mr. Price suggested that restitution of wrongs done and moral persuasion and treatment must completely oust punishment from our legal system, for we are punished *by* our sins, not because of them. Progress will be slow, but already the Probation System has seen us advancing along the right road.

Southport: On the eve of the Rev. T. J. Jones' second anniversary as minister, the Portland Street Church has achieved a magnificent Bazaar result, even topping the unexpectedly successful total of last year's effort (some £430 as against £422, the target being £250 in both cases).

It was a two-day affair, on Saturday, November 20, and Monday, November 22, concluding with a Whist Drive on the Monday. The first day's opener was Councillor Richard Brooks, now of Southport, but whose family has had a long connection with the Monton Church. Monday's (Ladies' Day) opener was Miss M. Worden, whose family has had a long connection with the local church. Chairmen for the occasions were Mr. R. S. Wardle and Mrs. A. E. Grundy, respectively: both of them ardent and faithful workers. The event was somewhat shadowed for all by the sudden death of a most devoted supporter—Miss E. M. Evans—on the very morning of the opening; but it proved a well-met challenge.

An amusing, and profitable, item (which others might care to adopt) was "Guessing the weight of the minister!"

Arthur James Ballantyne

Professor Arthur James Ballantyne died on November 9. He was laden with honours by University and medical authorities. In the Glasgow Church, however, the congregation knew him as a staunch and life-long member and a modest, humorous and generous friend. Possibly in the entire history of the building, now almost one hundred years old, no more distinguished member has ever entered its doors, yet no one would have suspected this in conversation with Dr. Ballantyne.

He travelled on every possible occasion to attend morning service. In recent years, this entailed a journey of more than thirty miles.

A year ago Professor Ballantyne performed the opening ceremony at the Church Sale of Work. Not many knew under what difficulties of failing health he made that humorous little speech. His association with one or two others in the recent gift to the church of the memorial pulpit table and chair is now well-known.

Born in 1876, Dr. Ballantyne was the third youngest of a family of twelve who, by helpful service and devotion have exercised a great influence on the history of the Glasgow church and on the denomination generally.

Dr. Ballantyne's devotion to the study of ophthalmology, both before and after his army service in the first world war, won him in 1935 the honour of the first Professorship in the Chair of Ophthalmology at Glasgow University and the direction of the Tennent Institution at the Western Infirmary. At this date, he had been associated with the Glasgow Eye Infirmary for more than 30 years. On retiring in 1941, the University awarded him the honorary degree of Doctor of Laws. Many medals and prizes were awarded to him and he lectured in Oxford, Basle and the United States during his still-active retirement.

We have been privileged to have known this man.

A member of the congregation.

Marguerite Jeanne Smith

Members of the congregation at Hope Street Church, Liverpool, were greatly shocked to hear on the evening of Sunday, November 14, that their friend and fellow-member, Mrs. Thomas Mackinnon Smith had died suddenly that morning in the city of Bath, whither she had gone to attend a conference connected with one of the many causes in which she was deeply interested.

At the memorial service on Thursday, November 18, in Hope Street Church, the Rev. J. Keir Murren (Mill Street) said that the late Marguerite Smith had a live and vivid personality. She was a "shaker-up" of people and of causes, and the causes she espoused, and they were many, felt the impress of her strenuous character. They had that morning sung one of her favourite hymns; "Sing we of the golden city," and that so much of that "city" was found about us to-day was owing to Mrs. Smith, and women like her.

D.P.

THE CALENDAR OF THE CHURCHES

SUNDAY, DECEMBER 12, 1954

ABERDARE, Highland Place, 11 and 6, Rev. D. JACOB DAVIS
ABERDEEN, Unitarian Church, Skene Street, 11 and 6, Rev. GORDON BEVERLEY
ALTRINCHAM, Dunham Road Chapel, 11, Dr. ALFRED HALL, 6.30, Carol Service, Rev. ARTHUR W. VALLANCE
AINSWORTH, Unitarian Church, Knowsley Road, 11.15 and 3, Rev. B. GILL
ASTLEY, Unitarian Chapel, Manchester Road, 6.30, ——

BATH, Trim Street Chapel, Unitarian, 6.30, Rev. J. R. PRESLAND
BELFAST, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. AGNEW
BELFAST, First Church, Rosemary Street, 11.30 and 7, Dr. H. J. MCLACHLAN
BESSELS GREEN (nr. Sevenoaks), Unitarian Church, 11, Rev. DUDLEY RICHARDS
BILLINGSHURST, Free Church, High Street, 11.15, Rev. J. MARTIN HALL
BIRKENHEAD, Unitarian Church, Beisborough Road, 6.30, Rev. MAURICE JOHNSON
BIRMINGHAM, Church of Messiah, Broad Street, 11 and 6.30, Rev. GORDON STUART
BIRMINGHAM, Waverley Road Church, and Hurst Street Mission, Small Heath, 6.30, Rev. RONALD MCGRAW
BLACKPOOL, North Shore, Dickson Road, 10.45 and 6.30, Rev. S. H. KNIGHT
BLACKPOOL, South Shore, Lytham Road, 11 and 6.30, Mr. E. A. WEST
BOLTON, Bank Street, 2.30, Sunday School, 10.30 and 6.30, Rev. J. GORDON DAVIES
BOLTON, Halliwell Road Free Church, 10.45 and 6.30, Rev. J. W. MAW
BOLTON, Unity Church, Deane Road, 10.30 and 6.30, Rev. ARTHUR J. LOMAS
BOSTON (Lincs.), Unitarian Chapel, Spain Lane, 6.30, Rev. JOHN KELTY
BOURNEMOUTH, Unitarian Church, West Hill Road, 11, ——
BRADFORD, Broadway Avenue, 2.45, Pageant
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. FRANK A. BULLOCK
BRIDGWATER, Christ Church, Dampier Street, 2.30, Sunday School, 6.30, Rev. W. H. CORDELL
BRIDPORT, Unitarian Chapel, 11 and 6.30, Rev. G. RANDALL JONES
BRIGHTON, Christ Church Unitarian, New Road, 11 and 6.30, Mr. JOHN ROWLAND
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. A. H. BIRTLES
BRISTOL, Oakfield Road, 11, Rev. A. H. BIRTLES, 6.30, Rev. J. TYSSUL DAVIS
BURNLEY, Unitarian Church, Trafalgar Street, 3, Rev. W. HILL WAREING
BURY, Bank Street, 11 and 6.30, Chapel Anniversary Services

CAMBRIDGE, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. STEWART CARTER
CARDIFF, The West Grove Unitarian Church, 11, ——, 6.30, ——
CARLISLE, Unitarian Church, Lorne Street, 2.15, Sunday School, 6.30, Rev. F. D. JONES
CHATHAM, The Church of the Great Companions, Hamond Hill, 3, Mr. A. D. FOOTE
CHESTERFIELD, Elder Yard Church, 10.45 and 6.30, Rev. EDRIC SHAW
CHOWBENT CHAPEL, Atherton, 10.45 and 6.30, Rev. KENNETH TWIGG
COSELEY, Staffs, Old Meeting House, Old Meeting Road, 11 and 6.30, Rev. P. C. WHITEMAN
COVENTRY, Holyhead Road, 11 (Junior Church), and 6.30, Rev. ALUN WILLIAMS
CREWE, Free Christian Church, Beech Street, 6.30, Supply
CREWKERNE, Unitarian Church, Hermitage Street, 11 and 6.30, Mrs. M. R. DICKIN
CROYDON, Free Christian Church, Wellesley Road, 11, Church Anniversary, Rev. L. REDFERN (Also 6.30, 1st Sunday in month)

DEAN ROW, 10.45, Rev. H. CRABTREE, In Memoriam Rev. E. E. Wrigley. STYAL 6.30, Rev. H. CRABTREE
DENTON, Wilton Street Chapel, 11 Children's Chapel, and 6.30, Rev. F. COTTIER
DERBY, Friar Gate Unitarian Chapel, 6.30, Rev. A. D. WILLIAMS
DITCHLING, Old Meeting House, 10.45, Mr. L. G. EATON
DONCASTER, Free Christian, Church Hall Gate, 11 and 6.30, Rev. GEO. W. PARKINSON
DOVER, Adrian Street, Unitarian Church, 11, Junior Church, 6.30 Rev. E. G. GRIBBEN
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. SAVELL HICKS
DUDLEY, Old Meeting House, Wolverhampton Street, 11, Supply, 6.30, Mr. J. H. EVANS
DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. SYDNEY P. WHITEHOUSE

EDINBURGH, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. TAVENER
EXETER, George's Chapel, South St., 6.30, Rev. L. HYDE

GEE CROSS, Hyde Chapel, 11 and 6.30, Rev. J. HARRY SMITH
GLASGOW, St. Vincent Street Unitarian Church, 11, Rev. JOHN L. BROOM
GLOSSOP, Unitarian Church, Fitzalan St., 10.45 and 6.30, Rev. GRAHAM SHORT
GUILDFORD, Ward Street Church, 11.15, Rev. R. NICOL CROSS

HALE CHAPEL, Hale Barns, 10.45, 2.30 and 6.30, Rev. JOHN STORER
HALIFAX, Northgate End, 10.45, Rev. J. R. TOMKIN, 6.30, Mr. JOHN WILSON
HASTINGS, Free Christian Church, South Terrace, 11 and 6.30, Rev. DENNIGH HILTON
HECKLEY, Great Meeting, Baines Lane, 11 and 6, Rev. RALPH E. GODDARD
HORSHAM, Worthing Road, 6.30, Rev. J. MARTIN HALL
HUDDERSFIELD, Fitzwilliam Street, 6.30, Rev. J. R. TOMKIN
HULL, Park Street Church (Unitarian), 6.30, Mr. BRUCE FINDLOW

ISLE OF WIGHT, Newport, Unitarian Christian Ch., 11 and 6.30, Rev. W. J. CARTER

KENDAL, Market Place Chapel, 11 and 6.30, Rev. C. A. PEPPER
KNUTSFORD, Brook Street Chapel, 11 and 6.30, Rev. STANLEY MORROP
KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. H. WHITAKER

LANCASTER, St. Nicholas Street Church, 10.30 and 6.30, Rev. L. HALL
LEEDS, Mill Hill Chapel, City Square, 10.45 and 6.30, Dr. R. W. WILDE
LEICESTER, Narborough Road, 11, Junior Church, 6.30, Mr. C. V. WALTON
LEICESTER, The Great Meeting, East Bond Street, 11 and 6.30, Rev. LEONARD MASON
LETCHWORTH, Vandyke Hill, Garden Walk, 11, Local Arrangements
LEWES, Westgate Chapel, 11, Rev. W. J. MCELLIGOTT
LINCOLN, High Street, Unitarian Chapel, 6.30, Rev. H. W. KEMSHALL
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Dr. P. N. TEDALL
LIVERPOOL, Bootle Free Church, 6.30, ——
LIVERPOOL, Domestic Mission, Mill Street, 6.30, Rev. J. KER MUREEN
LIVERPOOL, Gateacre Chapel, 11, ——
LIVERPOOL, Hamilton Road, Everton, 3, Sunday School 6.30, Rev. R. L. GOLLAND
LIVERPOOL, Hope Street, 6.30, Supply
LIVERPOOL, Ullet Road, 11 and 6.30, Rev. E. SIDDALL PRICE
LONDON, Bell Street, Edgware Road, 6, Rev. WALTER M. LONG
LONDON, Blackfriars Mission and Stamford Street Chapel, 6.30, Rev. DONALD P. MAW
LONDON Brixton, Effra Road, 11, Rev. E. G. LEE
LONDON, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11 and 6.30 Rev. J. C. BALLANTYNE
LONDON, Forest Gate, Upton Lane, 6.30, Mr. G. E. PRENTICE
LONDON, Golders Green, Hoop Lane, 11, Rev. K. C. TREACHER, 6.30, Rev. RALPH PHELPSON
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Mrs. E. SAVAGE
LONDON, Hampstead, Rosslyn Hill, 11, Rev. DONALD P. MAW
LONDON, Highgate Hill Unitarian Church, 11, Rev. RALPH PHELPSON, 6.30, Rev. K. C. TREACHER
LONDON, Hford High Road, 6.30, Rev. DUDLEY RICHARDS
LONDON, Islington Unitarian Church, Upper Street Prospect Hall, 6.30, Miss M. JOHNSTON
LONDON, Kilburn, Unitarian Christian Church, Quex Road, 11, Rev. A. V. FOX
LONDON, Lewisham Unitarian Church, High Street, 11, Rev. J. W. DUNDAS
LONDON, Leytonstone, Lea Bridge Road, Knotts Green, 11, Children's Service, 6.30 Mr. W. BROOKS
LONDON, Mansford Street Church, Bethnal Green, 6.30, Rev. J. W. DUNDAS
LONDON, Richmond Free Church, Ormond Road, 11, Rev. WALTER M. LONG
LONDON, Stratford, West Ham Lane Unitarian Church, 11.30, Children's Church 6.30, Rev. ARTHUR PEACOCK
LONDON, Wandsworth Unitarian Church, East Hill, 11, Rev. ARTHUR PEACOCK (Also 6.30, First Sunday in the month)
LONDON, Welsh Unitarian Ch. at Highgate Hill Unitarian Ch., 1st and 3rd Sundays 6, Rev. T. L. JONES
LONDON, Wood Green Unity Church, Newnham Road, 6.30, Rev. G. J. G. GRIEVE
LYTHAM ST. ANNES (Ansdell), Unitarian Church, Channing Road, 11 and 6.30, Mr. W. L. NAYLOR

MAIDSTONE, Unitarian Church, Market Buildings, 6.30, Mrs. MURIEL HILTON
MANCHESTER, Blackley, Unitarian Church, Chapel Lane, 6.30, Mr. D. C. DOEL
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. FRED KENWORTHY
MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. MAURICE BONNER
MANCHESTER, Monton Church, Eccles, 10.45 and 6.30, Rev. D. T. EVANS
MANCHESTER, Pendleton Unitarian, Cross Lane, 6.30, Rev. T. W. ROBERTS
MANCHESTER, Platt Chapel, Rusholme, 6.30, Rev. JOHN GILL
MANCHESTER, Renshaw Street Mission, 6.30, Supply
MANCHESTER, Stand Chapel, Whitefield, 10.45 and 6.30, Rev. G. D. FOOTE
MANCHESTER, Wilbraham Road, Chorlton-cum-Hardy, 2.45, Sunday School, 11, Student
MANCHESTER, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 11, Rev. A. W. VALLANCE, 6.30, Dr. ALFRED HALL
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. KENNETH SHERRATT
MARPLE, Unitarian Hall, 31 Stockport Road. 3 each Sunday
MEXBOROUGH, Free Christian Church, 6.30, ——
MIDDLETON, Old Road Chapel, 6, ——
MORECAMBE (see Lancaster)
MORETONHAMPSTEAD, 3, and NEWTON ABBOT, 6.30, Rev. C. G. TOONE
MOSSLEY, Christian Church, Stamford Road, 10.45 and 6, Student

NANTWICH, Old Chapel, 6, Supply
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30 Rev. J. H. CORAM DAVIES
NEWCHURCH (Rossendale), Bethlehem Unitarian Church, 10.30 and 6, Rev. E. B. SHORT
NORTHAMPTON, Kettering Road Church, 11, Rev. A. T. SLATER
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. KENNEDY
NOTTINGHAM, High Pavement Chapel, 10.45, Rev. C. GORDON BOLAM, 6.30, Mr. E. ROWLAND GREEN

OLDBURY, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. HAROLD A. GOSS
OLDHAM, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. NUTTALL
OXFORD, Manchester College Chapel, 11.30, The Rev. THE PRINCIPAL

PADIHAM, Nazareth Unitarian Church, Knight Hill, 10.30 and 6, Rev. W. HILL WAREING
PARK LANE CHAPEL, near Wigan, 11 and 6.30, Rev. ALBERT SMITH
PLYMOUTH, Unitarian Centre, Houndiscombe Road, 11, Rev. E. H. KERSLEY, 6.30 MRS. MASON
POOLE, Unitarian Church, Hill Street, 11.15, Junior Church, 6.30, Rev. ERNEST PENN
PORTSMOUTH, Friends' Meeting House, Fratton Bridge, 6.30, Mr. J. R. STURGIS
PRESTON, Unitarian Chapel, Church Street, 6.30, ——

RINGWOOD, Hants., The Meeting House, 6.30, Mr. ERIC KAY
ROCHDALE, Blackwater Street, 10.30 and 6, Rev. WILLIAM BEER
ROTHERHAM, Church of Our Father, 10.45 and 6.30, Rev. N. J. TRAPP

SALE, Atkinson Road, 11, Rev. JOHN GILL
SCARBOROUGH, Unitarian Church, Westborough, 10.30, Rev. W. T. WILKINS
SHEFFIELD (Attercliffe), 6.30, Rev. E. A. DAVIES
SHEFFIELD, Fulwood Old Chapel, 11, Toy Service
SHEFFIELD, Unity Church, Crookesmoor Road, 11 and 6.30, Rev. E. D. DAVIES
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. G. STANLEY WHITBY
SHREWSBURY, High Street, Unitarian, 11 and 6.30, Supply
SIDMOUTH, High Street, Unitarian, 11 and 6.30, Rev. W. C. NEWTON
SOUTHAMPTON, Kell Memorial Hall, Belle Vue Road, 6, Rev. H. J. ROBINSON
SOUTHEND-ON-SEA, Dunsley Road, 11, Children's Church, 6.30, Mr. DONALD GREEN
SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. T. J. JONES
ST. HELENS, Corporation Street, 6.30, ——
STOCKPORT, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. I. HODGSON
STOCKTON-ON-TEES, Wellington Street, 6.30, Rev. F. W. BARR
STOURBRIDGE, Presbyterian Unitarian Chapel, 11 and 6.30, Rev. CHARLES SIMPSON
SWANSEA, Pennard Free Christian Meeting House, 11, Rev. B. VINEY
SWANSEA, Unitarian Church, High Street, 6.30, Rev. B. VINEY (also 11, First Sunday in the month)
SWINTON, Swinton Hall Road, 10.45 and 6.30, Rev. ERIC WILD

TAUNTON, Mary St. Chapel, 11, Rev. W. H. CORDELL
THETFORD, Old Meeting House, Ashford Road, 6.30, Rev. G. KEMBLE
TODMORDEN, Unitarian Church, 10.45 and 6, Mr. I. STANSFIELD
TORQUAY, Unity Church, Montpellier Road, 11 and 6.30, Rev. CHARLES EASTON
TROWBRIDGE, Castle Unitarian Church, 11 (1st Sunday in month) and 6, Rev. A. F. O. THOMAS

WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. EDGAR W. HILL
WARRINGTON, Cairo Street, 10.30 and 6.30, Supply
WATFORD, Friends' House, Church Road (by permission), 7.30 (Last Sunday in the month)
WEST BROMWICH, Lodge Road, 11, Children's Church, 6.15, Rev. H. MADDIRE
WEST KIRBY, Brookfield Gardens, 11, Rev. MAURICE JOHNSON, 6.30, ——
WHITBY, Flowergate, 6, Rev. W. T. WILKINS
YORK, St. Saviourgate Chapel, 6.30, Rev. T. BRETT DAVIES

THE NATIONAL UNITARIAN FELLOWSHIP provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., 14 Gordon Sq., W.C.1.

AUSTRALIA

ADELAIDE, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. COLIN GRIEVE
MELBOURNE, Unitarian Church, Cathedral Place, C.2; Unitarian Half-Hour broadcast, 4.15. Services: 4 p.m. second Sunday in each month, Evening 7 p.m. Rev. V. JAMES
PERTH, Western Australia, Unitarian Free Christian Fellowship, Mr. R. H. FEATHERSTONE, 19 Clifton Crescent, Mt. Lawley
SYDNEY, New South Wales, Unitarian Church, 15 Francis Street (off College St.) 7.15, Rev. G. E. HALE. Manse Telephone LX 5321
UNITARIAN FELLOWSHIP OF AUSTRALIA, 1 Grice Alley, Melbourne, C.1. Minister Rev. W. BENTHORLEY. Meetings as advertised.
SEAFORD COMMUNITY CHURCH, Austin Road, Seaford (Vic.). S.S. weekly at 2.15 p.m. Public Worship fortnightly, 2.15 p.m. Minister: Rev. W. BENTHORLEY

CANADA

MONTREAL, Church of the Messiah, Sherbrooke Street West, and Simpson Street 11, Rev. ANDREW CARMICHAEL
TORONTO, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. W. P. JOHNSON
VANCOUVER, B. C., Unitarian Church of Vancouver, 1550 Tenth Avenue West 11, Rev. JOHN A. CRAIG

NEW ZEALAND

AUCKLAND, Unitarian Church, Ponsonby Road, 11 and 7, Rev. E. H. MORRIS
WELLINGTON, Unitarian Free Ch., Tidball's Buildings, 169 Lambton Quay, Supply

SOUTH AFRICA

CAPE TOWN, Host Street, 11, Sunday School: 7, Service, Rev. MADGEN C. BATTEN

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The International Association for Religious Freedom are meeting next year in Northern Ireland

"Liberal Religion in an age of Anxiety" is to be the theme of next year's congress of the International Association for Liberal Christianity and Religious Freedom.

It is planned to hold it in Belfast from July 23-28, 1955. The Non-Subscribing Presbyterian Church of Ireland is the host and the main meetings and discussions will be held in All Souls' Church where Dr. Agnew is minister.

The Congress service, however, will be held in the First Presbyterian Church, Rosemary Street. The minister, Dr. H. J. McLachlan is to conduct the service while the preacher will be Dr. E. L. Allen of Newcastle, well known to *Inquirer* readers by reason of his stimulating articles. Other well-known speakers will be Dr. Frederick Eliot from America, Dr. Geo. Wunsch of Harburg University and Prof. Van Holk of Leiden University.

Canon Emerson of the Church of Ireland is to speak on "Liberal Christianity in Ireland." Two changes in procedure are planned. There is to be a special morning session on one day for ministers. Instead of the Congress dividing up each day into subject sessions as in the past, this year small group discussions will be arranged instead.

Already a local I.A.R.F. Committee has been set up in Belfast with Mr. Robert Wilkinson, M.B.E., 59 Knock Eden Park, Belfast, as Secretary. Mr. Wilkinson will be handling local accommodation arrangements and it is hoped those planning to attend the Congress will give him early intimation. The Congress fee is 10s.

The local committee is exploring the possibility of organizing at the conclusion of the conference a motor-coach tour, extended over several days, so that delegates may see something of the beauties of Ireland. Details of this tour will shortly be announced so that visiting delegates who want to include the Congress in their holiday plans may be able to do so.

Next year's Congress is the first to be held in Ireland by the International and it is hoped there will be a large representation from many countries. It is hoped, too, that the plan to have small group discussions will appeal to younger people in the churches.

HIBBERT HOUSES

The following sums were received in July, August and September, 1954:—

	£ s. d.	£ s. d.
Subscriptions Under Covenant		
H. R. Bramley	2 2 0	
Sir Philip Colfox Bt., M.C.	100 0 0	
Miss Anne D. Holt	20 0 0	
Dr. Edward Hughes	21 0 0	
W. Hartas Jackson	5 0 0	
Mrs. W. Hartas Jackson	5 0 0	
Miss R. Nettlefold	20 0 0	
		173 2
Personal Subscriptions and Donations	£ s. d.	
Miss A. F. Bramley	1 0 0	
Sir Felix Brunner, Bt.	100 0 0	
Miss D. Harbit	1 1 0	
Mrs. Livens	5 0 0	
Miss M. L. Stephens	1 0 0	
Prof. F. J. M. Stratton	5 5 0	
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Halstead	5 0	
Newchurch	1 2 0	
Stannington	2 10 0	
		3 17 0
		£291 18 8

We have just sent out another lady worker to help at Hibbert House, Nicosia. With the increasing size and importance of the garrison at Cyprus, brought about by the evacuation of British Troops from the Canal Zone, the work and the opportunities offered for our work are very much increased; although we can't hope to seize every opportunity, we are trying to drop as few catches as possible.

Our Hon. Treasurer is P. M. Gimson, Charterhouse, London, E.C.1, and he will at all times be pleased to receive and to acknowledge any contribution however great and however small.

South Shields: The Annual Christmas Sale was held on Saturday, November 20. The opening performed by Mrs. Bettess of Sunderland with the President of the Church, Mr. W. Goodman, in the chair. About £55 was raised for Church Funds.

Death

Fishburn: On November 17, Edith Emma Fishburn, of 87 Stradbroke Road, in the Royal Hospital after a long, patient and courageously borne illness.

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